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Designed Expressly for the
Education & Elevation
of the Young

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GEORGE Q. CANNON,
EDITOR.
SALT LAKE CITY, UTAH.



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FOR

VOLUME TWENTY-SEVEN

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IT WILL please and interest all the Saints, we are confident, to know that we intend to issue in the coming volume a series of articles entitled:

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The material for these articles we have secured by writing to all his surviving acquaintances and friends as far as we could find them. By this means we have gathered a vast amount of unpublished matter concerning the character, appearance, sayings and doings of this the most remarkable man of the age.

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Will be the title of a narration by APOSTLE FRANCIS M. LYMAN of a most remarkable experience through which he passed in responding to a call to visit these tribes of Indians.

APOSTLE ANTON H. LUND has kindly promised to furnish us some articles on

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Will be the title of a series of articles by MISS JULIA A. MACDONALD, wherein the lives of those who have blessed mankind in all ages will be held up as examples after which our young people can profitably pattern.

ELDER EDWIN F. PARRY and others will contribute timely and interesting articles on

New Discoveries and Inventions

Under which heading will be noticed everything of importance in these lines that occur during the year, thus enabling our readers to keep posted on the progress of the age.

Our Reciter

Will be a department occasionally presented for the benefit of our young people, containing suitable pieces for use in Sunday School Reviews, Primaries and Social gatherings.

Our Bodies—How to care for them,

Will be the heading of a number of valuable contributions from those who are capable of telling us how to prolong our lives and keep our bodies in a condition to be useful.

Under the usual headings of

Editorial Thoughts and Topics of the Times

The Editor will continue to deal with matters of vital importance and the greatest interest to our readers, both young and old. Questions concerning doctrinal points and current events will receive treatment in these departments.

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The History of the Jaredites.

A New Serial Story

Will be presented based upon personal observation, by "Vassili," whose thrilling narrative, "After Exile" in Vol. 21 of the INSTRUCTOR created such great interest and afforded so much instruction concerning life in Russia.

In the Musical Department

Of our magazine we will aim to present many new ideas and meritorious pieces, which will please those who take pleasure in such matters.

Among the

Numerous Illustrations

With which we expect to embellish Vol. 27 of the INSTRUCTOR will be local scenes and other views that will be of special interest to the Saints.

Which Path?

Will be the title of a most interesting serial by that well-known and ever popular writer, "Homespun." This narrative of facts will be illustrated by scenes from true life.

Many other

New and Interesting Features

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In the department for

The Little Folks

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THE JUVENILE INSTRUCTOR

ORGAN FOR YOUNG LATTER-DAY SAINTS

VOL. XXVI—No. 23. SALT LAKE CITY, DECEMBER 1, 1891. TERMS: { \$2.00 per year
in advance.

PRECIOUS CORAL.

EXCEPTING pearls, precious coral forms the rarest, costliest, and prettiest product

of the ocean-harvest. Its value as an ornamental stone was appreciated centuries before its true nature was known. Referred, in the first instance, to the mineral kingdom, it after-



ACTINARIA, A SPECIES OF CORAL.

wards became universally recognized as a marine plant, the coral beads brought into Greece by her early navigators being regarded as the berries which had reddened and hardened on exposure to the air.

The discovery, centuries later, by an Italian

were in reality animals endowed with the power of voluntary motion, and when he communicated the fact to the French Academy of Sciences, that learned body, in order to protect the author from inevitable derision, thought it prudent, in publishing



CORAL WITH SEA-WEED ATTACHED.

naturalist, of the supposed flour of *Corallium rubrum* was considered by men of science as conclusive of the correctness of the 'popular belief. When, therefore, a surgeon of Marseilles, a little more than a hundred years ago, found that the so-called flowers

his research, to conceal his name.

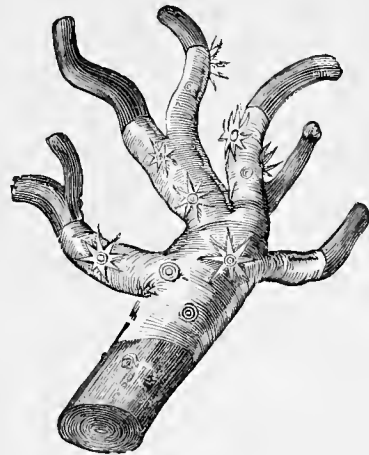
The surgeon, however, was right—corals, whether precious or otherwise, being nothing more than sea-anemones that have secreted a calcareous skeleton, and have become compound by budding. In a living state, the

branching shrub-like coral of commerce is covered with a continuous leathery coating of a bright red color, studded with minute openings out of which the milk-white polyps with their eight tentacles protrude, looking, for all the world, like flowers, and forming exceedingly beautiful submarine objects. It is these colonies of soft-bodied zoophytes which secrete the lime of which this valuable stone is composed.

Although coral is one of the most abundant substances in nature, entire islands and enormous reefs in tropical seas being wholly composed of it, the particular variety known

men pursue their calling chiefly on the coasts of Sicily and Algeria. They return with their precious freight, however, to Torre del Greco, which still continues the chief center of the coral trade, although Leghorn, Genoa and Marseilles are also important seats of the manufacture.

Few years pass without the discovery on some part of the Italian coast of a new bed of this valuable material, causing a rush to the spot and a rapid exhaustion of the coral. Such ugly rushes, requiring sometimes the despatch of an Italian man-of-war to keep order among the fishing fleet, will probably



RED CORAL, OR CORAL OF COMMERCE.

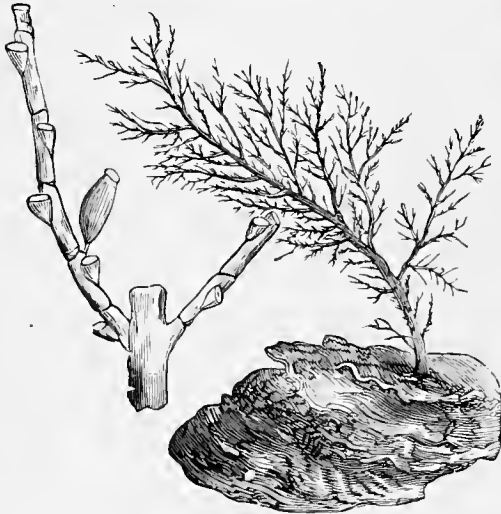
as red coral, which is the only one having any commercial value, is comparatively rare, and is almost entirely confined to the Mediterranean Sea. It there occurs in reefs, generally a few miles from the shore, and at depths varying from a few fathoms to over a hundred.

The chief coral fisheries are those off the coasts of Naples, Sicily, Sardinia and Algeria. Highly productive beds were formerly worked off Torre del Greco, near Naples, the consequence being that nearly all the inhabitants of the place were engaged either in the fishery itself or in the manufacture of coral ornaments on shore. Those beds are now all but exhausted, and the fisher-

be less frequent in future, owing to the new fisheries law, which secures to the discoverer of a coral bank the exclusive right to fish upon it for two years. The occasional richness of those submarine "finds" may be gathered from the fact that six hundred boats, which were sent to a newly discovered reef off the coast of Sicily in the year 1880, took from it, in the course of a few months, not less than eight thousand tons of coral, valued at several million pounds sterling.

The fishery off the North African coast is under the control of the French Government, and foreign craft have to pay heavy dues for the right of fishing;—in spite of which, however, the boats and their crews chiefly hail

from Torre del Greco. To prevent the exhaustion of this important French fishery, the reefs are divided into ten portions, ten years being the time which the coral is supposed to take in order to reach its full growth; and as only one of these divisions is allowed to be fished annually, provision is thus made for an uninterrupted coral harvest. The larger vessels engaged in this pursuit are usually about fourteen tons, and employ a dozen hands; the smaller being from three to four tons, with a crew of from five to six. They are said to work night and day, half of the crew relieving the other half every six



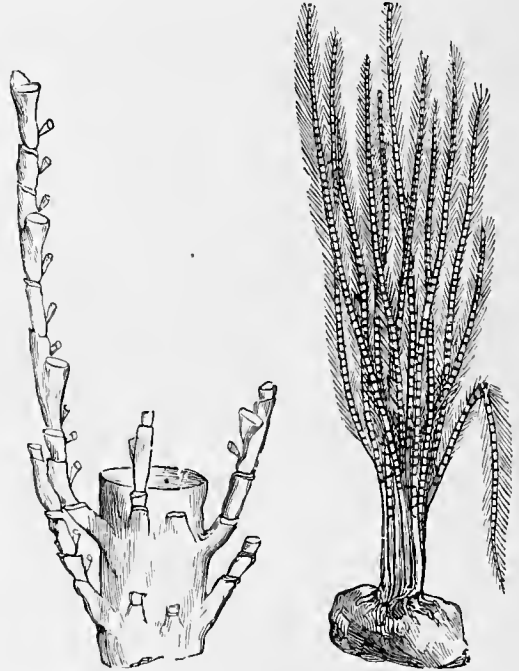
HERRINGBONE CORALLINE.

hours; and to continue at the fishing from March till October, faring during this time chiefly on macaroni and biscuit. As the result of their labors, the large boats usually succeed in fishing up from six hundred and fifty to eight hundred and fifty pounds of coral, and the smaller craft from three hundred and fifty to five hundred pounds.

The coral is usually found attached to rocks, being, according to Professor Giglioli, never found in mud or muddy waters, but growing mostly on a regular coral rock formed of different species of madrepores. In some places, however, it is found attached to shells and other marine objects. It gives out branches in all directions, and attains a

height of about one foot, with a thickness usually of less than an inch.

The apparatus employed in fishing for coral is exceedingly primitive, and only moderately effective. A frame, consisting of two bars of wood or iron, about fifteen feet in length, placed one across the other, and weighted in the middle with a large stone, is hung with abundant tangles of hemp, and with nets,



HORN CORALLINE.

PLUME CORALLINE.

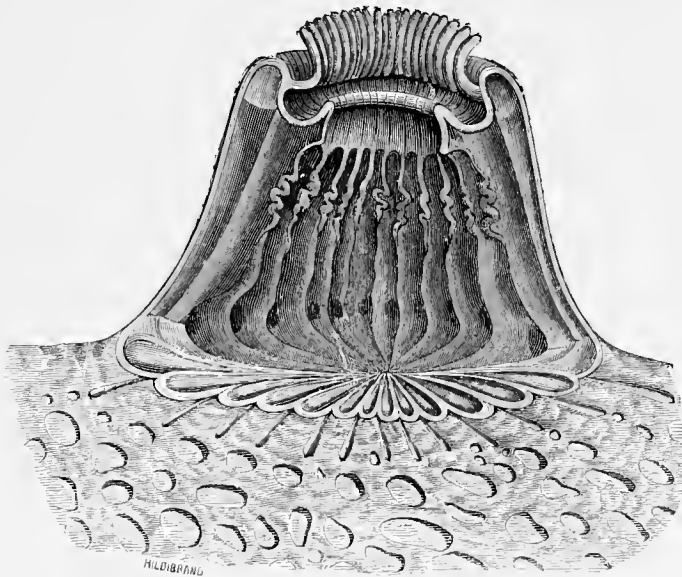
one of which is usually attached to each of the four extremities of this cross-like dredge. This is let down, by means of a thick rope, on the submarine coral-bed, and is dragged backward and forward until the branches of coral are fairly entangled in the tow and netting. The rope is then attached to a windlass, and the dredge—not without much labor—is brought to the surface.

Precious coral varies considerably in color, from a deep crimson red to a delicate rose pink. It is also occasionally found marbled white and red, while both black and white varieties occur. The deep red variety was formerly most esteemed in Europe; now, however, the delicate pink, especially if the

color be uniform throughout, is more highly valued. The finest pink coral is said to be worth from £80 to £120 per ounce, while ordinary red coral in small pieces is worth only £2 per ounce, and the fragments used for children's necklaces only 5s. The value of precious coral, however, depends largely on size as well as color, and pieces of unusual thickness bring high prices, even when of a bad color.

Coral has been employed from very early times as an ornamental stone. The ancient Gauls adorned their weapons of war with it, coral and amber being their only jewels. The

Persia, India and China. In India it is in as much request at the present day as formerly Indian pearls were in Rome. The Hindoos wear it in their turbans, and adorn the handles of their swords and daggers with it; the rosaries of their priests are made of coral beads; and they place it on the bodies of their dead in order to protect them from the inroads of evil spirits. The deep-red variety of coral, probably because it harmonizes better than the lighter kinds with their olive skin, is preferred by Orientals; and there is also a great demand in India for worm-eaten coral,—a variety regarded as worthless in



SECTION OF POLYP, OR CORAL INSECT.

Romans believed it to possess mysterious virtues, and used to hang branches of it round their children's necks to protect them from all sorts of danger;—a superstition not yet entirely extinct in southern Italy, where coral amulets are still worn to protect the wearer from the evil eye. "In jewels of the middle 'ages,'" says King, "coral beads are often to be found set in the same manner as the most precious gems." The taste for coral has since declined in Europe, and the bulk of this Mediterranean product has for centuries been exported to the East, chiefly to

Europe. It is not a matter of surprise that, with this regular Oriental demand, Tavernier, the jeweler, who traveled in India two centuries ago, should have found that coral was the most profitable article that could be taken out to that country.

In China and Japan there is a steady demand for large spheres of good colored coral, these being in request as buttons of office for mandarins' caps, and on this account coral balls weighing an ounce are said to command in those countries a higher price than any other precious stone. In one of the Italian

exhibits of coral at the Edinburgh Fisheries Exhibition, one of those spheres, apparently about two inches in diameter, and of a pale red color, was to be seen. Coral is also a favorite ornamental stone among the tribes of Central Asia, and with the negroes of Central Africa and America.

What is known as Japanese coral, and which seems to differ from the Mediterranean form chiefly in the much greater size to which it grows, has been lately introduced into the market. A piece said to have been lately dredged in Japanese waters was stated to have measured fifteen inches in diameter and five feet in length. The *Challenger* expedition found no traces of this species in their dredgings off the Japanese coast, nor did any of the staff ever hear of its occurrence from the Japanese themselves. Professor Moseley is therefore inclined to doubt whether this gigantic form of precious coral is really an inhabitant of the waters from which it is alleged to have been taken.

Although the coral of commerce is thus for the most part obtained from the Mediterranean, it is not altogether confined to that inland sea. The *Challenger* expedition found a coral fishery in full operation off the coast of one of the Cape Verd Islands, employing seven or eight boats and one hundred men constantly. A rich coral reef has also lately been discovered between the Bermuda Islands and Nova Scotia, for which the fishers of Torre del Greco were said to be fitting out vessels much larger than any they had hitherto employed. There is no means of ascertaining accurately the value of the coral fisheries; but a few years ago the Algerian fishery alone employed three hundred and eleven vessels, manned by three thousand one hundred and fifty men, and yielded raw coral valued at £113,000. The yield of the Sicilian fishery, in which during the year 1881 no fewer than eight hundred boats were engaged, must have been considerably larger.

THREE MORMON BOYS.

[CONTINUED FROM PAGE 706.]

MEANWHILE, John Brown found himself in a small fort, the houses being built in the form of a square, and although at the present time they were more or less dilapidated having served their purpose of defense in the years gone by, now they were allowed to become somewhat crumbled and in a number of places there were gaps into the outside common. Brother Brown only remained there one week, but that was long enough for John to contrive mischief enough to satisfy the good people of A—— for a year.

One day John's father desired him to go to the neighboring canyon and get some stock belonging to a brother at A——. John was quite willing, for he dearly loved to roam the hills and he had never seen the canyon he was to then explore. He was given the most accurate directions and with some food tied up in a bundle, and a few matches in his pocket he started off on his errand. It was very early in the morning, and John could not help feeling joyous with all the gaiety of youth, the exquisite loveliness of hill and mountain gorge, towering crag, and snow-fed vaulting stream leaping and plunging at his feet, all this entered into his soul and made the brisk whistle a very pæan of unconscious praise to his Maker, the Creator of all the wild beauty about him. I am afraid John Brown did not think very much about God this morning, for the excellent habits of his early youth had not been as persistently followed up the last winter as they ought to have been. I refer to his daily prayers. It had seemed to John something inconsistent for him to go about nights teasing and tormenting every available soul in the neighborhood, and then to get down on his knees before he went to sleep and ask God to bless what he had done. Especially was this the case when he reflected that he had an especial piece of mischief planned for the ensuing night, and so he had fallen into the bad habit of neglecting his prayers both night and mornings.

—♦—
TRUTH conquers the world.

After some little difficulty John found part of the stock. But he was anxious to return with the whole number he had been sent to obtain. So anxious was he about this matter that he did not observe that the western sun had sunk behind the high canyon wall and that, too, a very cool canyon breeze had blown up and was blowing up into the middle of the heavens above him great banks of clouds. It was so nearly dark that John stumbled over a rock before he fully realized that it was not still early afternoon. He now discovered there was no time to lose and so hurried down the road with what stock he had secured, and was a little startled when he felt upon his face a flake of snow. He looked up into the gathering darkness above him and saw the snow-laden clouds already beginning to pour down into the deep recess of the gorge the half-frozen rain which had been chilled on its way to earth.

The snow about grew rapidly deeper and every moment John was in danger of stepping into a chasm or down a precipice. He could go no farther. John stood there alone in that lonely spot, at night and surrounded by darkness and silent, cold, white death. His mind began to revolve some puzzling quandaries. If he had never omitted his prayers, would he now be caught in so disagreeable and dangerous a situation? If he had never neglected his prayers, would he not be stronger and wiser now to assist himself to get out of this difficulty? If he had never neglected his prayers, would not he now be able to approach his Heavenly Father with all that simple faith which so surely brings the desired object? Alas, the answers to these questions were unattainable as a solution of his present difficulty.

Well, anyway, he would not be a coward; and he was not going to play the part of a coward by forgetting the Lord in his safe and happy hours and only approaching Him in his trouble and danger. And so he stood or rather crouched against the rock, the snow piling about him in swift drifts. A sudden start from the dangerous slumber of death

roused John up to the full gravity of the situation, and with a strong shudder, he made a resolve in the swift, firm way which was a part of our John's nature, and he bowed his head humbly in his hands and put up a wordless prayer and added a wordless vow, which if put into John's own words would have sounded something like this:

"Now, Father, I have neglected my prayers, because thou knowest that I was full of devilment and mischief and I was a little ashamed to ask thee to bless such a graceless scamp as myself. Besides I did not want to stop the mischief and thus become worthy of thy blessing. But now, here I am on the point of meeting a dog's death, and I hereby approach thee with a humble petition for mercy and life. If thou wilt only save my life now, I will agree with thee, Father, never again to neglect my prayers for all my life to come."

Before the prayer was well ended, he heard a crashing near him in the brush, and soon he felt touch him the soft and warm presence of a living thing, and the hot breath of some horned creature swept the cold cheek of the lad. Without a moment's hesitation he grasped the tail of the animal and resolved to follow whithersoever it might lead. This was no easy task, for he was already so stiff and cold that it required all his natural resolution of mind to force his unwilling body along. But the warmth of contact with other life seemed to partially revive his benumbed members and when the critter halted and John put out his hands to discover where they were he was so overjoyed to find his hands in contact with the rough sawn logs of a camp cabin that he broke down and fairly hugged the gentle cow which had led him to deliverance.

It did not take long to get inside and with a few bits found in the old cabin and a match, a fire was started which spread warmth and light and comfort to the shivering lad as well as to the big brindled cow, which John led inside and made as comfortable as he could.

I must add, that not only has John never forgotten nor betrayed his vow made that night, but he bought, with some of the first money he ever earned, that good old brindle cow, and she became the pet of all his family. Her calves are today treated in John's yard with more affection and kindness than are the offspring of other cows. Her name you will like to know is Deliverance. But the children used to call her "Live," for short.

And did this cure John of mischief brewing? Not quite; but one other circumstance did.

[TO BE CONCLUDED.]

TOPICS OF THE TIMES.

The Latest Escheat Proceedings.

THE latest step affecting us in legal matters has been the suits in the Third District Court at Salt Lake City, to escheat the real estate of the Church,—the Tithing Offices, the Historian's Office, the Gardo House and what is known as the Church Farm. These escheat cases were fully argued by Mr. Varian, U. S. District Attorney for Utah, assisted by Judge Marshall and Mr. Rawlins, and they were defended in behalf of the Church by Messrs. F. S. Richards, Le Grand Young and W. H. Dickson. The court decided adversely to the Church, and if this decision shall be sustained by the Supreme Court of the Territory, to which it will be appealed, and by the United States Supreme Court, these properties will be taken from the Latter-day Saints and become the property of the Government.

Judge Zane, in rendering his decision, plainly intimated that if it were not for the decree of the Supreme Court, he would be in favor of the Gardo House remaining the property of the Church as a parsonage, but he felt himself bound, under the circumstances, to decide against that house being held for that purpose.

When this decision was made, the First Presidency deemed it proper to give notice to the Receiver that they would vacate the Gardo House at the close of the month of November, and no longer pay rent for it. The Church has already paid about twenty-eight thousand dollars to the Receiver in the shape of rents for its own property. For the Gardo House a rental of \$450.00 per month has been paid for some time. It was thought better to pay this large amount and retain the property in our own hands than to run the risk of it being rented to improper persons for improper uses. The hope has been generally entertained by many who are not connected with our people that the courts would decide that the Gardo House should be held by the Church as a parsonage, and that it would not be taken away from the people, and with this hope it was thought proper to pay rent until a decision was reached.

Public opinion has undergone a great change since the enactment of the recent Congressional legislation against the Latter-day Saints. The feeling of bitterness which was so prevalent has been softened to a very great extent. Men view our cause and talk about it much more reasonably than they did. They are not so blinded by passion and prejudice. Time has brought much relief to us. There are ebbs and flows, like the tide, in public opinion. At one time the flood rises to such an extent that it would seem impossible to escape being overwhelmed by it. Then a change takes place, and the tide ebbs and goes down. There seems to be such an ebb in public opinion at the present time. Calmer judgments prevail, murderous hate has almost disappeared from sight. If such legislation as was enacted by Congress in 1882 and 1887 were proposed now, it would, at least in many of its features, find but a few advocates. It may be that public opinion will so change upon our question that the property which

has been seized and taken away from us may be restored to us.

It seems a contemptible proceeding for a great nation like ours to attempt to strip a poor people such as we are of their Church property. Our government is rich, and abounds in resources, and that which we have the government does not stand in need of. To many people it seems like downright robbery, and there are a great many public men who do not hesitate to denounce the whole proceeding as an outrage, and utterly unworthy of a great nation.

I had a call a few weeks ago from a very prominent United States Judge, whose circuit is in New England. He was anxious to know how far the government had gone in taking our property. He expressed himself in the most emphatic language in denunciation of the whole proceeding, and said that he could not believe that the United States Supreme Court would ever lend itself and its high authority to such a mean and unjust proceeding. He alluded to the fact that it would be an exceedingly bad precedent, as there were other denominations whose wealth was almost immeasurably greater and more dangerous than ours.

How unjust it appears for the government to take our property and leave the property of other religious bodies in Utah untouched! What a cry would go up from Catholics all over the land, if an attempt were made to confiscate all that the Catholic church owns in Utah in excess of \$50,000! An officer who would attempt to commence proceedings before the court against such property would not remain in office a month, for neither of the political parties would dare offend Catholic voters throughout the United States by permitting such a proceeding. Yet today, in Salt Lake City, the Catholic church owns very valuable properties, which, if the law of 1862 were enforced against that church as it is proposed to enforce it against us, they could be deprived of and be taken

possession of by the government. So with the Methodists and the Episcopalians, and perhaps other denominations.

This whole proceeding is wrong. There has been no occasion for it. It has its origin in jealousy of what is called the "Mormon" Church, but its unfairness is fully seen when our property in excess of the fifty thousand limit is taken, and the property of other denominations escapes notice. The reason is very evident;—we are weak, our votes have not hitherto been deemed of value, politicians could wrong us and trample upon our rights with impunity, flagrant injustice might be wreaked upon us and politicians had no serious consequences to fear. But to the Catholics, the Episcopalians, the Methodists and other powerful religious organizations, politicians dare not do anything of this kind, or the results would be most grave. The political party in power who would attempt such acts would have a solid vote cast against them by the members of those churches who live in all the states of this Union.

At the Methodist Ecumenical Conference recently held in the city of Washington, at which were present representatives of that religious body from many parts of the world, Bishop Charles H. Fowler, of San Francisco, drew a contrast between the Methodist church of today and that of a century ago. He stated that Methodism "has over fifty-five thousand churches, and about fifteen thousand parsonages, with church property worth more than two hundred millions." What an outcry would be raised throughout this broad land if any attempt were made by the government of the United States to appropriate to itself any portion of this vast amount of property! From every pulpit of these fifty-five thousand churches, and from everyone of these fifteen thousand parsonages a cry would arise that would agitate the Republic from its center to its circumference.

The wealth of that important body is protected from attack by its numerous

preachers and members. It is safe from this kind of injury, because of its strength. But how cowardly it is to attack a weak people, and to attempt to rob them, because in so doing there is no danger of punishment!

If the decisions of the higher courts shall be to confiscate all this property, it will remain forever as a blot on the legislative and judicial powers of this government. Every right-feeling man will feel ashamed of it, posterity will condemn it, and history will stigmatize it as a national crime. Whether this property be taken from us or be restored to us will make but little difference to us in the end. We shall recover from the effect of the confiscation, if it be taken; but if we lose it, it will be of no benefit to those who take it. It would not be if it were immensely more valuable than it is, because robbery in private life has not been of benefit to the robber. There seems to be a curse attending property acquired wrongfully, and it is equally so in national affairs.

The Editor.

ABOUT TEMPLES,

"Which my people are always commanded to build unto my Most Holy name." *Doc. and Cov. Sec. 124, par. 39.*

THE temple of the Lord is as the gate to heaven, located upon the straight and narrow path which leads to eternal lives. Therein are the ordinances revealed and administered by which the power of Godliness is made manifest. It is peculiarly a house of prayer, a place where sacrifice and offerings are intended to be made; where the people of the covenant make and perform their vows unto the Most High; where the priesthoods are set in order, their functions made known and developed, their obligations and responsibilities set forth, their authorities, powers and generations ascertained and recorded, together with the labors of love

which are performed for the living and for the dead.

These are a few of the considerations which are of more immediate interest and importance to those who in their hearts incline to say—with the poet,

"Up to thy house will I resort,
To taste thy mercies there;
I will frequent thy holy courts,
And worship in thy fear."

To the faithful and devout worshipers of Almighty God, no place is so desirable as where the spirit present gives sweet communion to man with his Maker, and this sentiment meets a cordial response in the great provision, "which my people are always commanded to build unto my holy name."

It is within our own experience that we have witnessed how freely the Saints in Kirtland, Nauvoo, and early in Utah, brought forward their means and efforts to erect a temple in each place, for the worship and service of our Heavenly Father. Scarcely could greater readiness be shown in the erection of their own private homes, than was manifested by many in the erection of those most sacred edifices.

That the spirit of this holy requirement has ever been present with God's people, is abundantly evidenced by the fact, that wherever they have been permitted to locate together long enough to accomplish it, a temple has been erected, that of the eight sites which have been dedicated only the two in Missouri, have not been erected or are not in progress of erection.

Not only do the Saints of this dispensation entertain this wonderfully peculiar interest in temple building, but it has been the leading sentiment of former dispensations. When the celebrated patriarch Lehi, who, with his large family and a few choice friends left Jerusalem, and located on the American continent, so soon as their means and numbers justified, his righteous descendants fondly united their efforts and erected a temple, after the pattern of the one they

had so devoutly frequented in their former Indian home.

Concerning this Nephi informs us that he constructed it after the manner of Solomon's temple, except that it was not built of so many precious things, for they were not to be found upon the land; but that the workmanship thereof was exceeding fine; and that it was accomplished within about 30 years from the time they left Jerusalem. There were others erected in Lehi-Nephi, Zarahemla, Bountiful, and other places, but this is the only one of which we have any description, on this land.

The prophet Mormon, however, states, that he has not given a hundredth part of the information he possessed upon this subject in his abridgment, from which we infer that there were many temples in the great cities scattered over this broad land, all of which adds confirmation to the importance and necessity of temples, which His people are always commanded to build unto His most holy name.

Let us look at some of the earlier experience of God's ancient covenant people on the eastern hemisphere. When in Egyptian bondage the cries of Jacob's children had reached the ears of the Lord of Sabaoth, and He had enabled Moses and Aaron to bring Israel as far as Mt. Sinai, in the wilderness, fairly away from everybody else, their first and greatest necessity was found to be a temple, a portable temple, which they could take with them wherever they might journey or sojourn; that the name, the oracles, and the presence of Jehovah, might be ever with them when the exigencies of their dangerous journey should require.

Here let us mark with what readiness each artisan brought his talents to the task, in all the varied departments of its progress; nor did the ladies fail to come forward with their skill and jewelry, even to the consummation of all that was required and until Moses made proclamation through the camp, "Let neither man nor woman make

any more work, for the stuff they had was sufficient for all the work to make it, and too much." *Exodus 36—6, 7.*

This temple (for so it was called when Eli and Samuel officiated in Shiloh) now finished was acknowledged of God. The cloud of His glory covered it.

To convey this ponderous Tabernacle and its appurtenances was made the duty of the tribe of Levi (which is said to have numbered over twenty thousand souls) through all the wilderness journey that was before them of more than forty years. Nor did the presence and help of God fail them while the sanctities of the Ark and Tabernacle were preserved inviolate. Arrived in the land of promise, nearly 400 years elapsed before King David obtained permission for his son Solomon to build a permanent temple. During this period the Ark of the covenant dwelt in curtains—Its sacred precincts were, however, the resort of their rulers and the abode of their priests and prophets. The voice from the mercy seat informed them in times of war whether victory or defeat awaited them so long as Israel worshiped and served the only living and true God.

Forty years' effort produced the world renowned temple of Solomon. It was not large, only about 90 feet long and 30 feet wide and a porch attached; but it was overlaid with gold outside, and much of its inner part. The *wisdom, strength and beauty* of this structure won the admiration of surrounding nations, its adornments and appointments, placed it preeminently above the idolatrous temples in that region. At its dedication it was acknowledged by the God of all the earth, who covered it, and filled it, with the cloud of His glory. Its renown has filled the earth. Certain mystic rites which are practiced throughout Christendom claim antiquity with Solomon's temple.

Wonderful of itself, its appointments were no less marvelous. Twenty-four courses of priests and Levites were set apart to officiate in all the ministerial duties of this holy house,

each headed by a descendant of Aaron. Space will not permit here to detail the order of this temple service, which was divided into twenty-four courses.

The number of priests given, 1st Chron. 9—13, is 1770, "all very able men for the service of the house of the Lord."

When Hezekiah and his people brought their sacrifices and offerings of three thousand sheep, six hundred oxen, seventy bullocks, one hundred rams and two hundred lambs, as stated in 2nd Chron. 29—31, 35, he says, the priests were too few; that they could not flay all the burnt offerings, and they got the Levites to help them.

When Solomon brought his magnificent offering of one thousand bullocks, one thousand rams and one thousand lambs, to ask for wisdom, it becomes apparent that it must have required almost an army of men to flay and prepare the offerings for sacrifice so that all might be done with propriety and due solemnity before the Lord.

It might be interesting to relate, the order of that temple's daily service but it would be too lengthy for this article. In view of what is already stated quite sufficient appears to show that the temple and its service constituted a stupendous establishment of daily practice to keep in mind the promise of the great Sacrifice to come in the meridian of time for the sins of the world.

How the great Spirit Jehovah, who created the world by the word of His power, now born of His mother and become Christ Jesus; He who at the dedication filled the house with the cloud of His glory, must have mourned at the pollution of this sacred edifice; once a house of prayer, now a den of thieves. How much He desired to gather the people together and restore to their temple the glory that had departed; the knowledge that had been lost; but they despised His counsels and would, none of his reproof. Himself now an unwelcome visitor within its walls, He said, "tell Herod, the

foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head." How His mighty soul must have mourned, when he could not receive His Father, Moses and Elias with Peter, James and John into an habitation, to attend a confirmation of priesthood upon His apostles; and to hear the supreme testimony from heaven, "This is my beloved Son in whom I am ever well pleased." So glorious, so powerful, as to transfigure their faces and even make the cold mountain top a desirable abode, "Let us make here three tabernacles, one for thee, one for Moses and one for Elias."

This house of God once glorious, the desire of all the nations now doomed, "not one stone shall be left upon another till all shall be thrown down" and this was the only temple of like character and importance that has graced the eastern hemisphere since the flood.

But temple building and temple work will not stop there. The great Eternal has promised that Jerusalem shall be inhabited as towns without walls and that the glory of its latter house shall be greater than that of its former house, and shall become a throne of His glory—in fulfillment again of the saying "which my people are always commanded to build unto my most holy name."

In pursuing this subject we find ourselves brought to this necessary inference: that forasmuch as Enoch gathered out the righteous of his vast generation into a city which he was between three and four centuries in building and sanctifying for translation; and finding as we do, that their business affairs, and secular arrangements were of so high an order that there were no poor among them; and finding also, on record, that the Lord said to Enoch, "behold mine abode forever," these facts together with the statement that His people are always so commanded, renders it quite certain that Enoch must have had a temple or perhaps several of them, with all necessary equipments, in which to administer the sanctifying ordi-

nances of eternal life, to the people of his great and glorious city.

In view of a return to earth by a people of such exalted and refined civilization, the Lord has planned that a city shall be built, and a nation shall be educated up to a standard of equal intelligence, and virtues, which shall be prepared to associate, do business with, and be found in all relations, social, civil, political or religious, fully the equals, and worthy to receive Enoch's Zion; with the glorious retinue that shall attend upon the most excellent majesty of our Lord and Savior Jesus Christ, when He shall come to take to himself a kingdom.

In preparation for this, it has been directed that the capital city of the Latter-day Zion, shall contain no less than eight temples, as follows:

1. "House of the Lord, for the Presidency of the high and most holy Priesthood, after the order of Melchisedek, which was after the order of the Son of God, upon Mount Zion, city of the New Jerusalem."
2. "Apostolic repository for the use of the Bishop."
3. "The holy Evangelical house, for the High Priesthood of the holy order of God."
4. "The house of the Lord for the Elders of Zion, an ensign to the nations."
5. "House of the Lord, for the Presidency of the High Priesthood, after the order of Aaron, a standard for the people."
6. "House of the Lord, the law of the Kingdom of Heaven, and messenger to the people, for the High Priesthood, after the order of Aaron."
7. "House of the Lord, for the teachers in Zion, messenger to the Church."
8. "House of the Lord for the deacons in Zion, helps in government;" and "underneath must be written on each house, Holiness to the Lord."

The foregoing instructions were given by the Prophet Joseph Smith; and are recorded in his history under date of June 24th, 1833.

Since the Lord has favored us to live in this momentous period of the world's history,

when many people are saying, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem," all Saints should be diligent to learn the eternal worth of that knowledge and those ordinances which shall sanctify them and their generations unto the immortality and eternal lives which are offered in the everlasting gospel, and thereby know how much better it is to be even a door keeper in the temple of the Lord, than to enjoy all the pleasures of sin for a season.

F. D. Richards.

SKETCH OF THE PACIFIC ISLANDS.

Origin of the Inhabitants.

EVER since the Pacific Islands were discovered by Captain Cook, one hundred and fifteen years ago, the origin of the inhabitants of these sunny isles has been a theme of much speculation, and many able essays have been written upon the subject by both Catholic and Protestant missionaries and others who have spent years of their lives among the natives.

Different theories have been advanced by these writers, the majority, however, seeming to think that south-eastern Asia or Malay was the starting point from which the inhabitants spread throughout Polynesia and peopled the numerous groups of islands in the great Pacific. Thus, to use a tree as an illustration, making south-eastern Asia the root and Hawaii (or the Sandwich Islands) the topmost branch. The traditions of the natives, however, as also the winds and ocean currents, are opposed to such a theory, and I think if the truth were known we should find that the "tree" has grown from the opposite direction and that while its branches have reached to Malay and perhaps beyond, its roots are firmly grown into the continent of America.

I firmly believe that the Pacific islanders

are descendants of Lehi, and of the family of Laman, and are therefore of the same race as the American Indians or Lamanites.

The following are my reasons for thinking so:

1. The color of their skin, hair and eyes, and their general appearance show them to be the same race, as any one can testify who is familiar with the American Indians and has seen the Sandwich islanders now in Utah. Any differences that may be noted are no more than would naturally result from the difference in climate, food and occupation. I think the difference in the appearance of a Kanaka and an American Indian is no more striking than that between an Englishman and a German, or an American and a Scandinavian, and not so marked as that between the Chinese and Japanese, who are considered to be of the same great family.

2. The traditions of the people that bear upon the subject, so far as I have ever heard, point to the north and east as the direction from which their early ancestors first came. The Maories of New Zealand have a very distinct tradition that their forefathers came from Hawaii—one of the Sandwich Islands. They can even tell the name of the leader and the number of boats there were in the company. The Samoan tradition is that their forefathers first landed upon Manua, the most north-easterly island of their group, and spread from there to the other islands now inhabited by their people.

3. The ocean currents and trade winds which sweep from the American continent in a south-easterly direction throughout nearly the whole of Polynesia, make immigration from America to the Pacific Islands not only easy and practicable, but in many cases unavoidable, as when from storm or other causes a vessel became disabled. While to make headway from the opposite direction with any craft that was known to the natives when they were discovered, would be next to impossible.

In the states of Oregon and Washington millions of logs are cut in the mountains and

floated down the Columbia River to the large cities where they are sawed into lumber. Many of the logs escape from the lumbermen and float out to sea, and are carried by the ocean currents and trade winds throughout the Pacific Ocean. Scores of them are thus carried to the Pacific Islands and thrown upon the beach where they are cut up by the natives and used for fuel. I remember that during my stay upon the Sandwich Islands several were cast upon the beach of the Church plantation.

The imagination can easily picture a company of Lamanites leaving their native village upon the American coast—maybe to fish, maybe to visit relatives or friends at some distant village up the coast—being caught in a sudden and unexpected storm and carried out to sea. Finding it useless to try and face the terrible wind or make headway against it, they can only use their utmost endeavors in keeping their frail bark from sinking and allow themselves to be driven before the wind. The storm rages all night, perhaps for days, and when it finally abates and the clouds roll away, they find themselves alone upon the bosom of the great deep with no land in sight, no compass to guide them back, and very likely without strength to again reach their homes if they knew the way. In despair they allow themselves to be carried by the wind and tide until probably more dead than alive, for want of food and water, they are cast upon one of the islands of the Pacific. Here they make their homes, and in the course of generations become a numerous people.

Such an event is not only possible but in my judgment is quite reasonable and probable. In fact it is quite a frequent occurrence now-a-days that these islanders in navigating the channels from one island to another are caught in storms and carried away to sea, where they either perish or finally land upon some strange island.

If the reader will turn to an atlas upon which is indicated the direction in which the ocean currents flow and the trade wind blows he

will find that they favor the theory I have advanced.

4. Again their religious ceremonies, though greatly mixed up with and corrupted by their own superstition, retain a sufficient number of rites enjoined by the law of Moses to point to that code as the original foundation of their various religions. For instance, they have practiced circumcision from time immemorial, and it is still almost a universal custom. They had cities of refuge, where the person who killed another could flee from the avenger. They had their priests who offered sacrifices for the sins of the people. The law of separation of those who were unclean was also strictly enforced, and no doubt that if, when the islands were first discovered, the traditions and customs of the people could have been studied in the light of the Book of Mormon, many more proofs of a similar nature could be mentioned. But such things have not been valued by those who have had pet theories to sustain, for instead of proving the soundness of their reasonings they have been conundrums they could not solve, and were, therefore, no doubt thought to be worthless.

Those who are familiar with the Book of Mormon know that the law of Moses was observed by both the Nephites and the Lamanites prior to the crucifixion of the Savior. It therefore looks quite reasonable that if the Pacific islanders are Lamanites their religious ceremonies would show marks of similarity to the religion practiced by their brethren before the separation took place. As these similarities point to the law of Moses and not to the gospel, and as they have no tradition concerning Christ, I am forced to the conclusion that the separation took place prior to the birth of the Savior.

Whether one particular group was peopled first, and the inhabitants spread from there to the other groups; or whether two or more groups were peopled from the main land independent of each other, of course cannot be answered positively, but the great similarity in their language, custom and looks, points

in my judgment to the former as the correct theory. From the nearness of the Sandwich Islands to the main land, as also the Maori tradition that I have already mentioned, I would think likely that Hawaii was the first group inhabited.

Other evidences that these people are of Israel might be produced but I fear this article is already too long. I will just mention in closing, however, that they take naturally to the gospel, and that though, through transgression, they may become darkened in their minds and leave the Church, or be excommunicated, I have never known nor heard of one such ever becoming an enemy to the truth or being filled with that satanic hatred for his former brethren, which is such a marked characteristic of an apostate who has been converted from the Gentiles.

J. H. Dean.

VARIED CONTENTS OF THE BIBLE.

THE Bible is a divine encyclopædia in itself. It contains history the most authentic and ancient, tracing back to the first creation of our world; and prophecy the most important and interesting, tracing forward to its final consummation; journeys surpassing all others, for they were marked by miracles at every step, and in every movement directed by God; the travels of the most distinguished missionaries—the first preachers of the gospel; and the lives of the most illustrious personages, including the biography of the Son of God; and stories more fascinating than fancy ever sketched; the finest specimens of poetry and eloquence, of sound philosophy and arguments; models of virtue the most attractive, and maxims of wisdom the most profound; forms of prayer the most appropriate in every variety of spiritual experience; and songs of praise that would not be unworthy of an angel's tongue; precepts of unparalleled importance, and parables of unrivaled beauty; examples of consistent piety, suited to every situation; and lessons of divine instruction adapted to every age.

The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, DECEMBER 1, 1891.

EDITORIAL THOUGHTS.

Children and Parents--Parable of the Wheat and Tares.



IN CONVERSATION a short time since with one of our brethren of German descent, he asked the reason why it was that children in this country were so different in many respects from children in the old countries, particularly in their want of respect to aged persons and to their seniors generally. He illustrated his remarks by referring to some children of his acquaintance in Salt Lake City, who were well brought up, but they seemed to have an independence of manner and a want of that kindly interest in regard to the health and welfare of their parents which, he remarked, when he was a boy children had for their kindred.

These questions aroused reflections concerning this subject that may be of some interest to our readers. There is without doubt a disposition among the children in this land of ours that is different to the disposition that children manifest in the countries of Europe. This disposition has its origin, doubtless, in part at least, in the liberty and equality that we have under our form of government in the United States. There is not that class distinction among the people of America that exists and has prevailed for so many centuries in monarchical lands. There children are taught to pay deference to those who are called their superiors—that is, those who occupy a different station in life to themselves. This deference to the rank and station runs through entire nations, the aristocracy paying deference to the sovereign, and in their turn receiving deference from other classes; and in this way there are distinctions running

throughout the entire society, from the sovereign on the throne to the lowest person in the realm. In these countries society is shocked by any want of observance of these rules. They have their influence in all the employments of life. Their influence is felt also in the family circle, and children generally are trained to pay great respect to their parents.

Children in those lands are considered to be in strict subjection to their fathers and mothers until they are 21 years of age. Parents have entire control over the persons and labors of their children until they attain their majority. They can maintain that right by law, if they think there is a necessity for it.

One of the results which seems to follow this law has been observed by American travelers on the continent of Europe. They have observed that after sons and daughters there have reached their majority, in very many instances they seem to be indifferent about the welfare of their parents. This doubtless is due to the fact that they feel themselves bound by law and the customs of the country to hold themselves and all that they earn subject to their parents until they reach the age of 21 years and having reached that age they appear to feel they have repaid their parents for all the expense and trouble they have been at for them.

In our land, especially in the West, class distinctions do not exist to any great extent. A man may occupy the highest station in the Republic this year, and next year he may be a private citizen. And every boy in the land, who is a native-born American, may entertain the ambition, if he so desires, to be the President of the United States, or to be a Senator, or a Representative in Congress, or a Governor, or a Judge. There is no barrier of birth or of rank to prevent any boy from aspiring to the highest places in the land. The result is, there is a sense of equality prevailing among the young people generally. In older settled parts of the United States there are differences which arise from the

possession of wealth, and these are becoming very marked. A class of wealthy people has grown up, who have been wealthy for several generations; and there are classes of poor people who have been poor for several generations. Yet there is a freedom and a sense of independence among the citizens and children of this country that is not noticed elsewhere.

But though this is the case, it ought not to produce that want of reverence to parental authority and to old age which is so frequently witnessed. Among the Latter-day Saints, especially, there should be great reverence shown to the aged. All the teachings of our religion are in this direction. The Lord inspired His servants in ancient days to impress upon the minds of the young the great importance of honoring their parents. The Apostle Paul says:

Children obey your parents in the Lord for this is right.

Honor thy father and mother; which is the first commandment with promise;

That it may be well with thee; and thou mayest live long on the earth.

And Solomon, who lived long before Paul, taught the same principle.

Hearken unto thy father that begat thee, and despise not thy mother when she is old.

The Lord inspired Moses to give very strict laws upon this subject, and the Jews as a people honored their parents as well as the aged in their midst; in fact, this has been a characteristic of every nation that has made any great and permanent progress in the earth. One of the reproaches uttered by the Prophet Micah against the children of Israel when they had fallen into transgression, was that—

The son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law.

His words remind one of the language of the Savior, when He spoke concerning the effect that His coming would have upon the people; for Micah says,

A man's enemies are the men of his own house.

This was the condition against which this

Prophet raised his voice in condemnation of Israel.

The Apostle Paul, in writing to Timothy, foretold many things concerning the last days. He said "perilous times should come," and he predicted that men should be very selfish, or, to use his own language, "lovers of their own selves;" they should be covetous, boasters, proud, blasphemers. He also said they should be disobedient to parents, and without natural affection.

Certainly, his words have been and are being fulfilled. Disobedience to parents is one of the sins of the age. The want of natural affection is also a prominent feature of our times. Is it possible that the children of the Latter-day Saints partake of this spirit which the Apostle Paul, through the gift of prophecy, said should be seen in the last days?

Whatever other people may do, certainly Latter-day Saints should not be guilty of this wickedness. Their children should be taught to avoid disobedience, and to cultivate natural affection. Parents should respect and love their children. Children should respect and love their parents.

How gratifying it is to affectionate parents to have their children manifest interest in their health and welfare! It is a beautiful feature in family life, when children and parents separate for the night, to have them shake hands and exchange the kiss of affection, and express one to the other their good wishes for their safety through the night; also in the morning when they meet, to exchange salutations in like manner, and loving enquiries concerning the condition of their health.

How painful it must be to parents, if they are in infirm health, or in a position where they need sympathy, to have their children manifest an indifference by passing them carelessly by or omitting all marks of affection when they meet. Such conduct is not that which the children of Latter-day Saints should manifest. They should be kind, affectionate, and full of natural affection and solicitude for the good health and welfare of their parents. And the same may be said concern-

ing the treatment of children by their parents. It is very grateful to a right-feeling child to have its parents show their interest in its well-being and safety.

For friends and neighbors to be indifferent concerning the welfare of their associates takes away one of the chief charms of friendship; and this is much more the case where members of the same family exhibit a lack of interest in each other. Words of sympathy, affection and friendship are very grateful to the most of people. They sweeten the intercourse of man and woman with their fellows. They are a solace and comfort to almost everybody; and in the midst of the trials, and afflictions, and sorrows of this life they are as balm to the wounded spirit and prove an encouragement to those who are dispirited and cast down. This world of ours would be a dreary place in which to live, if it were not for the love and sympathy which God has placed in the hearts of so many of His children (for it is a precious gift from Him), and especially in the hearts of those who have entered into the new and everlasting covenant, and who have learned by the teachings of the Holy Ghost that they are brothers and sisters, and children of the one great Parent.

A QUESTION has been asked concerning the parable of the Savior's recorded by St. Matthew in the 24-30th verse of the 13th chapter, whether the harvest there spoken of has begun now or whether it is in the future.

By reference to the 86th section of the book of Doctrine and Covenants the answer to this question will be found. It reads as follows:

Verily, thus saith the Lord unto you my servants, concerning the parable of the wheat and of the tares.

Behold, verily I say, that the field was the world, and the apostles were the sowers of the seed;

And after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign, behold he soweth the tares, wherefore the tares choke the wheat and drive the church into the wilderness.

But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender;

Behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields;

But the Lord saith unto them, pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also.

Therefore let the wheat and the tares grow together until the harvest is fully ripe, then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo! the tares are bound in bundles, and the field remaineth to be burned.

THE CURRECANTI NEEDLE.

FOR grandeur and variety of mountain scenery this western country has no equal on the globe. Besides the numerous interesting canyon scenes, there are many other natural curiosities to be found here in the west that are great attractions to sight-seekers.

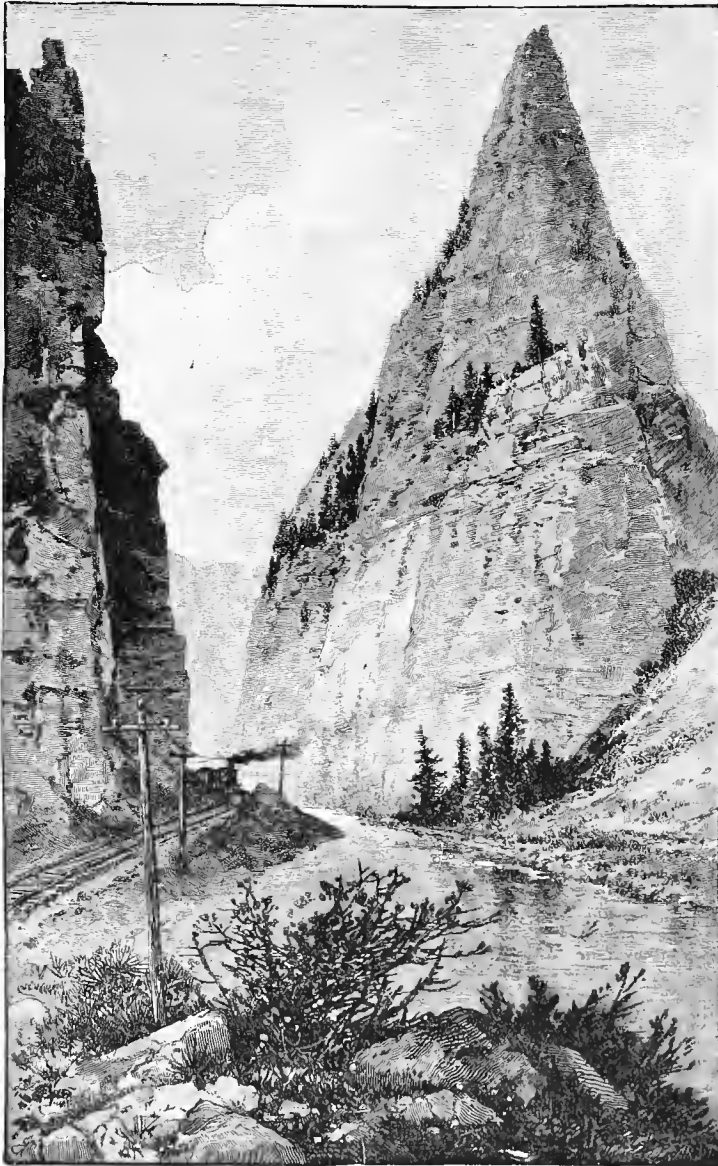
Yellowstone Park, with its strange geysers and peculiar formations, short descriptions of which have appeared in former issues of this magazine, is indeed a real wonderland. Then there are the stupendous works of nature along that mighty chasm known as the Grand Canyon of the Colorado, where are to be found almost perpendicular rocky walls rising a distance of two miles from the river bed. Just imagine the novelty of standing upon a high cliff and looking down upon a storm, and hearing the roar of thunder and seeing the flash of lightning far beneath your feet, while overhead the sun shines clearly and all is calm! Such an occurrence as this is not uncommon in the region of the Grand Canyon.

In the State of Colorado the Rocky Mountain range attains its highest altitude. Here the famous Pike's Peak towers up to the distance of 14,140 feet above the sea level, while Mount Rosalie reaches 14,340 feet from sea level. Hundreds of other peaks in the neighborhood tower nearly as high, while throughout the mountain region of western Colorado and eastern Utah are to be found many strange rock formations, such as "Castle Gate," "Sentinel Rock," etc.

Currecanti Needle, shown in the accompanying picture, is situated in Colorado, on the line of the Rio Grande Western Railway. It is strikingly noticeable on account of its

III.—WEST POINT AND THE ARMY.

It has been of very great advantage to the United States that it has had no powerful



smooth, regular, cone-shaped appearance, standing out as it does a lone spire. Its sides are so steep that it is almost impossible to ascend to its summit.

neighbors. The nations of Europe find it necessary to keep up large armies at enormous expense. Nearly all of the men of those nations are compelled for a certain length of

time to abandon their families and serve their sovereigns in the regular armies or in the militia. Regular armies of nearly one-half million of men are maintained by the more powerful nations of Europe, and great sums of money are of course expended in paying them, in supplying them with food, clothing and shelter and in equipping them with guns, cannons and all the various implements of warfare. To keep so many men in idleness is a great hardship to the people of those nations, since the government must have the money to meet these great expenses and this money is taken from the people who work. If these armies could be mustered out and the men be permitted to work as the farmers and mechanics, the nations would grow richer and happier.

The United States being separated from the great powers of Europe by the ocean, and having no great and powerful neighbors are not compelled to support a very large standing army. There are in our army 25,000 enlisted men. The officers, cadets and clerks employed swell the grand total of the army to nearly 29,000. This is not one-tenth of the total strength of the armies of some of the secondary powers of Europe, but yet entails an annual expense of about forty millions of dollars upon the government. Of course in case of a war, we should not be compelled to depend solely upon this handful of men to fight our battles. There are over one hundred thousand militiamen in the nation who have received military instruction and are organized so that they could come out to battle in a few hours. In addition to this force there are all of the able-bodied men of the United States between certain ages who are liable to be called out under the laws of the United States in case of emergency, numbering over eight millions. These latter are mostly without any military training whatever and would require at least a few months of drill and discipline to fit them to serve their country with any degree of proficiency. American citizens make good soldiers; the fact that they have enjoyed the freedom of

doing pretty much as they have desired without restraint, and the fact that the resources of the country have been so abundant that men have been led to branch out independently for themselves and have thus been required to think a great deal for themselves, have done much to make them good soldiers accustomed to exercise in the camp and on the field that habit of thinking which enables them to adapt themselves to all the circumstances of danger and hardship in which they may be placed by the fortunes of war. It is said on good authority that there were more fatalities and serious wounds in the one battle of Gettysburg than in the one thousand or more battles and minor engagements of the Franco-Prussian war. This speaks highly of the valor of the American soldier.

The policy of the government is not to increase the number of the regular troops, but to encourage the development of a numerous and efficient militia by the States.

To this end the government annually appropriates sums of money to be expended in the equipment and training of militiamen. Congress has also enacted that fifty army officers may be detailed to teach the military art and science in the colleges of the country, without expense to the students or the colleges. These fifty officers are regularly distributed throughout the United States, as nearly as possible according to population. The Deseret University has recently been named as one of the fifty fortunate schools, and there is now on duty there a lieutenant of infantry, who gives instruction in the military tactics to more than two hundred young men.

Richard W. Young.

BUSINESS FOR BOYS.

SPACE will not permit of giving the views of men in all the trades and professions regarding their advantages and disadvantages. A few more, are given below :

In regard to the calling of a teacher, Professor T. B. Lewis, Principal of the Ogden

Central School, says in reply to our queries regarding his profession.

"1. One great advantage that teaching offers over any other profession, requiring indoor work, as regards 'its being healthful' is the shortness of the hours in actual school work, thereby affording greater opportunity for exercise, etc.

"It is 'otherwise agreeable' in giving greater opportunities for self-improvement. I know of no profession that equals that of teaching, in affording opportunities for general information and keeping step to the march of progress.

"The knowledge of the true and consequently good teacher is universal.

"I will admit that the strain upon the nervous system is great, especially upon female teachers; but teaching calisthenic and physical culture daily, naturally causes more or less practice in that branch of education, making it healthful.

"2. I think the calling of teacher a noble profession. Our most successful men in all the professions have taught, more or less, in early life. If a young man wishes to follow some other profession, I know of no better way of laying a solid foundation for the profession of his choice, than several years spent in conscientious teaching. There is no other process that will call out and develop the powers of a man so completely. That which he learns becomes fixed in the mind through teaching it to others. Thought expands. The mind grows. He wishes his pupils to become models and he aims to be a model to them.

"If a young man selects teaching as a life profession, he must make up his mind 'to climb up.' If he stands still, satisfied with his attainments and accomplishments, he will speedily become puerile. If he presses forward he can obtain distinction, the distinction of becoming one of earth's benefactors.

"For those who aspire to ascend there is always room. There is always a demand for the good teacher; there should never be a demand for an inferior one.

"3. Nearly all the qualifications requisite to success in the other professions naturally belong to that of teaching. There are some, however, that belong peculiarly to the teacher. I would mention as the first, a thorough knowledge of the faculties of the mind and the natural processes of their development. The teacher must know the mind. He must also know the body, the laws of health and understand physical development. He must possess patience. Education is self-control. The teacher must control himself. He must be wide awake and vigilant. With eager eye and patient soul he must watch and aid the unfolding of the child-mind and work assiduously that no obstacle may prevent the proper growth. He should, at a glance, be able to see anything wrong in the environments of the child, and should possess the power to remove the wrong.

"He should, above all things else, possess a high moral character. The best teachers are those governed by strong, intelligently-defined religious convictions."

The printing business is usually classed among the avocations called trades, but the requirements of its higher branches are fully equal to those of most of the professions. In fact a thorough printer is expected to have a general idea of everything; and an artistic job printer takes rank with the best of artists, as it requires as much genius to be a first-class job printer as it does to be a good art painter.

H. Pembroke, Esq., formerly of Salt Lake City, now of San Francisco, who is well known as a thorough printer, gives his views respecting the business in the following:

"1. The first is that it is essential to conduct the business in well-lighted rooms; this insures good air and ventilation, for light and air are inseparable companions. The second is a peculiar charm, difficult to describe, which the trade has for its true votary, which insures good nature, hence agreeableness. (I have never seen a churl a good printer.) And the third and main advantage is that in acquiring

a knowledge of the printing trade, and in the pursuit of it, one's education is advancing. As an illustration of this fact, let me advance the theory that it is impossible for a careful printer to be engaged in the production of any technical work of instruction without himself being benefitted by a perusal of such work whilst in process of production.

"2. The introduction of improved appliances and machinery, facilitating reproduction of all branches of printed work, and the action of the trades-unions has somewhat restricted the opportunity of learning the trade; but the inducement of the advantages above recited should be great enough for any boy.

"There is room or demand always for the competent, faithful tradesmen, but no more in the printing business than any other. If any boy of good, moral character, with determination enough, will work to excel in knowledge of the trade, such boy need never fear there will be no demand for his work. With present regulations there is little fear of an over-production of good printers.

"3. Ordinarily good constitution, moral habits, and a common school education. I believe it is true, paradoxical as it may seem, that a greater number of educated printers have risen from boys who were unable to have any, or but little schooling."

Wm. J. Silver, Esq., of Salt Lake City, who is well known in this region as a first-class mechanical engineer, answers the questions we propounded as follows:

"Question 1. Simply that by becoming a first-class workman in any branch of the trade one may be reasonably sure of a comfortable living. It appears to be about as healthy as most other mechanical occupations. Necessarily, from the constant associations of different metals, with oil and grease, it is one of the dirtiest of trades, but with this compensation, that properly handled it is the master of all.

"Question 2. In order to make a success, a person must have positive inclinations for

this trade and for no other. There appears at present to be a fairly good demand here for men in the different manual branches, but very little in the higher.

"Question 3. The most absolutely essential qualification is unswerving honesty—not only in a money view, but in the use of materials suitable for the purpose. If a customer asks for an inferior article, let him go elsewhere rather than make it yourself, as lives are at stake for which you will be responsible. Perseverance is necessary, for a thorough engineer must never get beaten by any difficulty.

"In the higher branches of the profession as a mechanical engineer and designer of works, an almost unlimited amount of study and experience is required, as, although natural laws do not change, the discovery of fresh laws and the more extended application of older laws, call for an amount of study and research that is seldom required in any other profession."

An idea of what advantages there are connected with the business of an architect, and what qualifications are necessary to acquire a knowledge of it, may be derived from the following brief statements of S. C. Dallas, Esq., of the firm of Dallas & Hedges, prominent architects of Salt Lake City:

"I will say in reply to the first question that I do not know of a more healthful or pleasant profession than architecture.

"Second. There is no opportunity for a young man to study architecture or even acquire the rudimentary principles of it, neither is there any demand for young men as apprentices here.

"Third. Character is the most essential qualification in any profession, especially architecture; after that a young man requires to study very hard the different branches of architecture. Architecture is the head of all building trades, therefore it is necessary to be familiar with all kinds of building materials and the manner of using them. It is also necessary to know something about such

parts of law, medicine, chemistry and history that pertain to architecture."

Hyrum H. Evans, Esq., a practical mason and contractor of Salt Lake City, replying to our request for such information, has the following to say in regard to his business:

"1. As a healthful occupation it ranks with the first for longevity, being always in the fresh air, change of location, breaking the monotony of stores, factories and workshops, good exercise, developing the physical man, few hours—only eight per day—good wages, enabling a man to earn as much in eight or nine months as many other trades in twelve, (as we are unable to work in bad weather), leaving the remaining three or four months for the improvement of the mind or the seeking of pleasure.

"2. The opportunities are somewhat limited, as the mason union limits the number of apprentices where union men are employed, and those who do not recognize the union have sons or friends sufficient to fill the requirements of the trade. The inducements are: a good trade, in demand in all parts of the civilized world, (many trades are only good in certain localities); high wages, affording; better chances to branch out than many trades, requiring small capital, few tools, and costing but little.

"3. Sound judgment, close observation, honesty, sobriety, truthfulness, punctuality, good at mathematics, a knowledge of drawing."

A WINTER CARNIVAL IN A SUMMER LAND.

ON the night of the last day but one of the year 1882, Herbert Belknap, a fifteen-year-old San Francisco boy, stepped out upon the front door steps and softly closed the door behind him.

A chilling wind came wailing down from the north. He looked up at the sky. A leaden pall hung overhead, and passers-by were hastening home to escape the coming

storm. The boy drew a long breath of satisfaction. "The signs are all favorable. It is coming," he said.

As he re-entered the cosy sitting-room a cold current of air followed him.

"This will be one of the coldest nights ever experienced in this city," said Mr. Belknap, addressing the children. "Harry, if you put a pail of water outside the back door tonight you may find a film of ice over it in the morning. That is more than Bertie could have told you with all his science," he added, impressively.

Something very like fire leaped into Bertie's eyes. His scientific tastes had long been an apple of discord in the family. Six weeks before matters had reached a climax. When he had gone to his father, elated over an offer he had received from a friend in the signal service department, an offer which involved much hard work for the lad, but held a promise of training and advancement in his chosen profession, he had been sternly told that in the following summer he would enter a business college, with a view to preparing himself for a commercial career. Herbert had met the disappointment in a manly way, neither giving way to repinings nor allowing himself to be betrayed into a disrespectful utterance, but his face had been grave and troubled. Tonight, however, he addressed his father in a voice which tried to be very careless and indifferent, but which had a little excited tremor.

"You remember, father, what you promised me, and you will keep your word, won't you?"

His father looked at him absently.

"A promise! What promise? I don't remember any promise."

"Don't you recollect what you said about the Signal Service? You said that if I could ever put their predictions to any practical use—make a cent out of them—"

"Oh, yes, that old folly again!" exclaimed his father, impatiently. Now that he was reminded of the conversation, Mr. Belknap remembered very well. He remembered also

that he had denounced the entire Signal Service as one of the most useless government speculations ever saddled upon the taxpayers of the nation. He had given Bertie some very good counsel indeed about avoiding scientific men in general, whom he had characterized as a set of foppish fellows who parted their hair in the middle and had not common sense enough to write their names across the right end of a check.

"Yes," he replied, "I meant it, every word. Whenever you do, you can turn your back upon practical work and take your place among men of theories. Moreover, when you can satisfactorily demonstrate to me that the moon is composed of green cheese, you shall have a slice for your dinner. Here's your mother as a witness to both compacts."

What a mother she was! Her placid face never betrayed by so much as the quiver of an eyelid that she was the custodian of the weighty secret agitating her boy's heart. He kissed her as he left the room, and she looked into his face with a cheering smile.

On the morning of the last day of the year John Belknap's late dreams were confused and troubled. He roused to the realization that sounds of unwonted excitement were coming in from the street, and with the human voices was mingled another chorus which to his dulled senses seemed like the peal of distant church bells.

"Bless me!" he said, hastening to make his toilet. "Every fire bell in the city is ringing. There must be a general alarm."

With a secret conviction that the great conflagration long predicted for this city of wooden houses was at hand, he assumed his out-door habiliments. Stiff hat on his head, overcoat on his arm and cane in hand, he took his way through the dimly-lighted hall and opened the outer door.

Flora Haines Loughead.

[TO BE CONCLUDED.]

II.—CURSORY SKETCHES.

NO matter what society a person is thrown into, he is sure to meet the man with an impracticable theory floating in his brain. When he is found he is almost certain to introduce his hobby on short notice, no matter how he has to turn the current of a conversation to do it.

It was not long before I found a gentleman of that turn of mind on board. His very appearance was such as to attract attention to him, to say nothing of his mental singularities. He was a small man, short and spare, and while on board he invariably wore a long coat, a red Turkish cap with a black tassel attached to the top of it. His face, which was fringed with a dark beard, was long and thin, his cheeks being concave between the outer bones and the nose. The last named feature was sharp and prominent and, combined with his large, round, brown eyes, gave him a Jewish aspect. Had it not been for his large yellow teeth, rather widely separated, like dilapidated remnants of an old fence, he would have had a rather pleasing look, as he seemed mild and benevolent. His forehead was both high and broad, but unusually flat, adding to his naturally dreamy appearance.

I was struck, at first sight, by the make-up of this man and was attracted by observing that he evidently had a kindly disposition. His quarters on the vessel were near those occupied by Brother George Saville, for whom he appeared to form an attachment. Brother S. was often affected with sea-sickness. The dreamy little man would assist him to the deck occasionally, bring him refreshments and in other ways manifest his friendly feeling.

In conversing with this gentleman his mental peculiarities were soon discovered, although it was difficult to catch his words as he spoke, not only on account of the whistling of the wind and lashing of the waves, but because his voice was low and mild. His articulation was also somewhat imperfect, owing to his having a habit of breathing

TEMPT not yourselves by going in the way of evil.

through his mouth, the nasal passages being evidently stuffed.

He was enthusiastic in relation to improved modes of transit of the future. He was certain that a flying machine would yet be invented by which man would be able to navigate the air with ease and at a rate of speed that could not now be conceived.

He was quite as sure also that the time would come when a bridge would be built on such oceans as the Atlantic. People could then board the cars at Liverpool and traverse the surface of the deep to New York as rapidly as they could travel on land. When asked how the foundations for the arches of the bridge could be constructed, he stated that it would not be necessary to have supports of that character, as arches could be built on buoys, and thus floated. He was asked how the locomotives and cars would get along when the bridge arose and fell, wriggled and twisted like an immense sea serpent when a storm was on. That was a poser, so he fell back on the support theory, expressing great confidence that Providence would cause great upheavals of the earth that would throw up projections, in the shape of small islands, that would answer every purpose to sustain the great bridges of the future.

Those ideas appear to be excessively odd, not to say absurd. When people of this description are met with, it is neither gentlemanly nor in any way proper to hurt their feelings by subjecting them to ridicule. They form a study connected with the endless variety existing among human kind. Besides, there is perhaps an element of correctness in the general views they entertain, although the form of them may be crude and impracticable. This is an age of great achievements.

Among the passengers was a young man who had been subjected to the misfortune of being born of rich parents and reared in the lap of luxury and extravagance. He had also recently fallen heir to a large fortune. I regret to say that he was somewhat given to dissipation, being in the habit of getting intoxicated. After one of his drinking bouts

he would appear on deck the picture of intellectual vacancy and the embodiment of despondency, looking like a blear-eyed imbecile, and I could not help entertaining a feeling of pity for the poor little fellow.

This misguided specimen of humanity did not reach medium stature. His was a kind of contradictory face, his forehead being so large that it almost looked Shakesperean, while his features were small, wizzened and pinched. His figure was slender and his gait uncertain.

This young man was given to the vice of gambling. He labored hard to get up a kind of lottery on the distance traveled by the vessel each day. After working at it two or three days he succeeded. In speaking of it afterwards to one of the passengers he told of the difficulties under which he had labored and spoke as if a failure to get up the lottery would have been little short of a calamity.

In meeting such individuals a thoughtful person natural conjectures in relation to what kind of a home he has been reared in. Was it a place in which no higher object in life was illustrated than that of gratifying the lowest tastes and passions? Then it is easy to draw a picture, unless reformation intervenes, of a besotted and purposeless prematurely old man going down to the grave without having done anything to make the world better, either by precept or example.

It is to be hoped that young boys who read the INSTRUCTOR will shun the ways of the gambler and the drunkard as they would the most deadly poison, and that they will form in their minds a high object in life and diligently pursue it. They should never bury their individualities under the rubbish which accumulates in a career of self-gratification. The great duty of life is to live for the benefit of others.

I might go on at great length in describing men and incidents connected with this ocean trip from Liverpool to New York, but this paper is already quite lengthy, and I have no desire to weary the readers of the INSTRUCTOR.

John Nicholson.

DESERET SUNDAY SCHOOL UNION LEAFLETS.

Lesson XXIII.—The Last Supper.

PLACE—Jerusalem. AGE OF CHRIST—33 years.

TEXT—Matthew 26: 17-29.

17. Now the first day of the feast¹ of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the pass-over?

18. And he said, Go into the city to such a man and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19. And the disciples did as Jesus had appointed them; and they made ready the passover.

20. Now, when the even was come, he sat down with the twelve.

21. And as they did eat, he said, Verily I say unto you, That one of you shall betray me.

22. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23. And he answered and said, He² that dippeth his hand with me in the dish, the same shall betray me.

24. The Son of man goeth as it is written³ of him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26. And as they⁴ were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is my body.

27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

28. For this is my blood of the new testament⁵, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.⁶

¹ Exodus 12: 8, 18. ² Psalms 41: 9. 55: 12, 15.

³ Psalms 22: 1, etc. Isaiah 53: 3, etc. ⁴ 1. Corinthians 11: 23-34. ⁵ Jeremiah 31: 31. ⁶ Isaiah 25: 6.

LESSON STATEMENT.

On the first day of the Feast of the Passover, or, as it is sometimes called, the Feast of Unleavened Bread, the disciples of Jesus came to Him, desiring to know where they should keep the feast. He told them to go into the city of Jerusalem and tell a certain man that at his house they would keep the Passover. The disciples did as He commanded them, preparing the feast in an upper room

of the man's house. In the evening Jesus went to this room, and, in company with the twelve apostles, sat down to the last supper. He was permitted to partake of before His death. As they were eating He said that one of them should betray Him; this caused them to be very sorrowful, and each one asked the Savior, "Is it I?" Jesus answered that it was the one who would dip his hand in the dish with Him. Jesus further stated that it was necessary for Him to be betrayed in order that the plan of salvation might be carried out, but as for the man who should betray Him, it would have been better for that man if he had never been born. Hearing this remark, Judas Iscariot, one of the Twelve, asked, "Master, is it I?" Jesus merely replied, "Thou hast said." As they were eating Jesus broke bread and, blessing it, gave it to His disciples, telling them to eat it in remembrance of His body. Then taking a cup of wine, He blessed it and gave it to the disciples, telling them to drink it in remembrance of His blood, which should soon be shed for the remission of the sins of many. Thus was instituted the Sacrament of the Lord's Supper, of which we are expected to partake each Sabbath. Jesus further told them that He would not partake of the sacrament again until He partook of it with them in His Father's kingdom.

NOTE.

THE SACRAMENT.—In the law of Moses a command was given to the Jews that they should observe a feast called the Passover, at which time a lamb should be offered as a sacrifice. The law of sacrifice was in force until the death of the Savior, He offering Himself as the great sacrifice for the sins of the world. At the same time that the law of sacrifice was fulfilled by the death of Christ, the feast of the Passover was to be replaced by the Sacrament. But the Jews did not accept the ministry of Christ and, believing him to be an impostor, they continued the feast of the Passover, rejecting the Sacrament of the Lord's Supper, which is observed only among those who acknowledge the divinity of Christ's mission. This ordinance consists in bread being broken by men holding the Priesthood, [Elders or Priests] and, after having been blessed, partaken of in remembrance of the body of Christ. A blessing is then asked on the water or wine, which is partaken of in remembrance of the blood of Jesus, which was shed for us all. By doing

this the Saints testify that they remember the sacrifice Jesus made for them, and covenant that they will keep the commandments of God. If they do this in sincerity and worthiness, the Lord promises that His Spirit shall attend them throughout their lives, guiding them in the paths of holiness. But if any of these persons have committed a sin and have not repented of it, or if they hold ill will against any of their brethren or sisters at the time the Sacrament is administered to them, they eat and drink of Christ's body and blood unworthily, thus bringing condemnation upon themselves. When He instituted this ordinance among the Nephites, as recorded in III. Nephi, chap. 18, Jesus told them the results of partaking of the Sacrament unworthily, even commanding the priests not to give these emblems to those whom they knew to be unfit to receive them. The Apostle Paul, in writing to the Corinthians, stated that on account of partaking of this Sacrament unworthily, many among them were weak and sickly, and many had died. (*I. Corinthians 11: 29, 30.*)

WHAT WE MAY LEARN FROM THIS LESSON.

1. That Jesus was careful to observe the customs of the Jews while among them. 2. That He had the power of looking into the future, for He could foresee who would betray Him. 3. That Jesus was sacrificed in order that we might gain salvation. 4. That He will return and partake of the Sacrament with His faithful Saints when He comes to His kingdom. 5. That He instituted the Sacrament to be partaken of in remembrance of Him. 6. That great blessings will follow the proper observance of this ordinance, but many evils will come to those who partake of the Sacrament unworthily.

Let us be careful in engaging in this ordinance that we do so in the proper spirit, repenting of our sins and asking God to forgive them. Let us be sure that we take the bread and the cup in the right hand, and that the hand is bare and perfectly clean. Those who are over eight years of age and have not been baptized have no right to partake of the Sacrament and should avoid doing so. If we have ill feelings towards any of our brethren or sisters, let us not engage in this sacred ordinance until we have set the matter right, or we are guilty of partaking of the flesh and blood of Christ unworthily. And while this ordinance is being performed let us avoid all talking and laughing, and think seriously upon

what we are doing, and Jesus will be pleased with us and will let His Spirit always be with us.

QUESTIONS ON THE LESSON.

1. What is the subject of this lesson? 2. Where did this occur? 3. What feast was being observed at the time? 4. By what other name is this feast sometimes known? 5. What does it commemorate? 6. What did the disciples ask Jesus regarding the preparation of the Passover? 7. What did He tell them to do? 8. What permission did this man give them? 9. What part of this house did they occupy? 10. What did they prepare there? 11. What did Jesus say to them while they were eating? 12. How did this affect them? 13. What did each of them ask? 14. What was Christ's reply? 15. What did He say concerning the man who should betray Him? 16. What answer did Jesus make to Judas' question, "Is it I?" 17. What did He mean by this? 18. What did Jesus do with the bread? 19. What were they to eat this in remembrance of? 20. In remembrance of what were they to drink the wine? 21. For what purpose was the blood of Christ shed? 22. When did Jesus say He would partake of this Sacrament again? 23. What do we call this ordinance? 24. When is it generally partaken of? 25. What do we promise in taking the Sacrament? 26. What will be our reward for doing so worthily? 27. How may we partake of it unworthily? 28. What is the penalty for doing so? 29. What did Jesus command His Nephite servants to do? 30. What did Paul tell the Corinthians concerning this matter? 31. With which hand should we take the bread and the cup? 32. Of what should we think while partaking of the Sacrament?

God has given us four books; the book of grace, the book of nature, the book of the world, and the book of providence. Every occurrence is a leaf in one of those books; it does not become us to be negligent in the use of any of them.

For Our Little Folks.

THE YOUNG FOLKS' STORIES.

THE FLYING MOUSE.

MANY of our young readers have seen the curious little animal known as the flying mouse. It is one of those animals commonly called bats.

These little creatures are to be found in our Territory, and are often seen at night flying about. Sometimes they will happen to fly into the house through the open door on a



summer's evening. When this happens they are quite easily caught, as they cannot see well where there is a bright light.

They have very sharp teeth, and unless one is very careful in catching them he will be sure to get bitten.

The flying mouse is just about the size of an ordinary mouse and looks very much like one, only it has wings, and is able to fly about.

Like toads and other creatures, the flying mouse, or bat, sleeps during the winter.

In the garret of a warm building

large numbers of them will gather for the winter. In such places they may be seen hanging by their toes to the rafters with their heads down.

THE PET DOVE.

WE have a pet dove. Its name is Robbie. It acts so intelligent and appears to know everything you say to it.

When we get up in the morning it will come to the door and act like it said, "Good morning."

It will fly all around the house and light on our heads and shoulders.

Then my little sister Polly will get some wheat and feed it. It will come and eat out of her lap.

When we make him go out doors he will light on the outside of the window and look as though he said, "Let me come in."

When my grandma goes out in the garden, it will come right to her, and follow her all over, and sit on her shoulder while she picks tomatoes, grapes, etc.

We all like Robbie very much.

Millie Curtis,

Age 7 years.

A TRUE STORY.

IN the year 1871 the steamship "Swallow" left the Cape of Good Hope bound for England. Among the passengers was a child of two years, and a nurse. The lady had also brought with her a huge, handsome Newfoundland dog.

The voyage had lasted about six days. No land was visible, and the island of St. Helena would be the nearest point. The day was a beautiful one, with the soft breeze blowing, and the sun shining down brightly on the sparkling waters. A large and gay company of the passengers were assembled on the deck; merry groups of young men and girls had clustered together; now and then a laugh rang out, or some one sang a gay little snatch of song, when suddenly the mirth of all was silenced by the loud and piercing scream of a woman.

A nurse who had been holding a child in her arms at the side of the vessel had lost her hold of the leaping, restless little one, and it had fallen overboard into the sea—into the great, wide Atlantic Ocean. The poor woman, in her despair, would have flung herself after her charge had not strong arms held her back. But sooner than it can be written down, something rushed quickly past her; there was a leap over the vessel's side, a splash into the waters, and Nero's black head appeared above the waves, holding the child in his mouth.

The engines were stopped as soon as possible, but by that time the dog was far behind in the wake of the vessel. A boat was quickly lowered, and the ship's surgeon, taking his place in it, ordered the sailors to pull for their lives. One could just make out on the leaping, dancing waves the dog's black head, holding something scarlet in his mouth. The child had on a little jacket of scarlet cloth, and it gleamed like a spark of fire on the dark blue waves.

The mother of the child stood on the deck, her eyes straining anxiously after the boat, and the black spot upon the waves still holding firmly to the tiny scarlet point. The boat seemed fairly to creep, though it sped over the waves as it never sped before.

Sometimes a billow higher than others hid for a moment dog and child. But the boat came nearer and nearer, near enough at last to allow the surgeon to reach over and lift the child out of the dog's mouth; then a sailor's stout arms pulled Nero into the boat, and the men rowed swiftly back to the ship.

"Alive?" shouted every lip, as the boat came within hail of the steamer; and, as the answer came back, "Alive!" a "Thank God!" came from every heart.

Then the boat came to the ship's side. A hundred hands were stretched out to help the brave dog on board, and "Good Nero," "Brave dog," "Good fellow," resounded on

every side. But Nero ignored the praise showered so profusely on him. He trotted sedately up to the child's mother, and with a wag of his dripping tail looked up in her face with his big, faithful, brown eyes, as if he said, "It is all right; I have brought her back safe."

The mother dropped on her knees on the deck, and taking his shaggy head in both hands, kissed his wet face again and again, the tears pouring down her face in streams. Indeed, there was not a dry eye on board. One sailor stood near with the tears running down his weather-beaten brown face, unconscious that he was weeping.

Well, Nero was for the rest of the voyage the pet and hero of the ship, and he bore his honors with quiet dignity. It was curious, however, to see how from that time on he made himself the sentinel and body-guard of the child. He always placed himself at the side of the chair of any person in whose arms she was, his eyes watching every movement she made.

Sometimes the child would be laid on the deck, with only Nero to watch her, and if inclined to creep out of bounds, Nero's teeth, fastened firmly in the skirt of her frock, promptly drew her back. It was as though he said, "I have been lucky enough, Miss Baby, to save you once, but as I may not be so lucky again, I shall take care you don't run any such risks in the future."

When the steamer reached her destination, Nero received a regular ovation as he was leaving the vessel. Some one cried, "Three cheers for Nero!" and they were given with a will. And "Good-by, Nero," "Good-by, good dog," resounded on every side. Every one crowded around to give him a pat on the head as he trotted down the gang-plank. To all these demonstrations he could, of course, only reply with a wag of his tail and a twinkle of his faithful brown eyes. He kept close to the nurse's side, and watched anxiously his little charge's arrival on dry land.

He was taken to the home of his little mistress, where he lived, loved and honored, until he died of old age, with his shaggy gray head resting on the knee of the child (now a woman) that he had saved. His grave is in an English churchyard, in the burial plot of the family to which he belonged, and is marked by a fair white stone on which is engraved, "Sacred to the memory of Nero."

His portrait hangs over the chimney piece of an English drawing-room, beneath which sits, in a low arm chair, a fair-haired girl who often looks up at Nero's portrait as she tells how he sprang into the Atlantic Ocean after her, and held her until help came.

OBEDIENCE to the Lord will bring us every blessing we can desire.

GRANDFATHER'S BARN.

OH, don't you remember our grandfather's barn,

Where our cousins and we met to play ;
How we climbed on the beams and the scaffolds high,
Or tumbled at will on the hay ?

And then we kept store and sold barley and oats,

And corn by the bushel or bin ;
And straw for our sisters to braid into hats,
And flax for our mothers to spin.

Then we played we were biddies, and cackled and crowed,

Till grandmother in haste came to see
If the weasels were killing the old speckled hen,
Or whatever the trouble might be.

How we tetered and swung, and played meeting and school,

And Indian, and soldier, and bear !
While up on the rafters the swallows kept house,
Or sailed through the soft summer air.

And don't you remember the racket we made
When selling at auction the hay ;
And how we wound up with a keel-over leap
From the scaffold down into the bay ?

When we went in to supper our grandfather said,

If he had not once been a boy,
He should think that the Hessians were sacking the town,
Or an earthquake had come to destroy.

VERY SAVING.

STORIES without number have been told to illustrate the penuriousness of Occidental misers, but no one of

them is more graphic in setting forth a miser's willingness to suffer want that he may save something, than this anecdote from the Persian.

A merchant of Ispahan, who left at his death, a large sum of money, was so great a niggard that for many years he denied himself and his little son all food except a crust of coarse bread daily.

One day he was tempted by a friend's description of the flavor of a certain kind of cheese, to buy a small piece. Before he reached home he began reproaching himself for his extravagance. His repentance was very thorough, for instead of eating the cheese he put it in a bottle, and contented himself with rubbing the crust of bread against the bottle. In this somewhat imaginative enjoyment of the cheese his son was allowed to share.

One day the miser, on returning home later than usual, found his son eating his crust and rubbing it against the door.

"What are you about, fool?" exclaimed the father.

"It is dinner-time, father," answered the son; "you have the key, and as I could not open the door, I was rubbing my bread against it, for I could not get at the bottle."

"Cannot you go without cheese one day, you luxuriant little rascal?" asked the irritated father. "There, take that, you'll never be rich," and he kicked the poor boy away from the door."

WE ARE HAPPY TODAY.

(Children's Song for Sunday School Review.)

By E. F. P.

1. We are happy to-day as the birds of spring, As they flit a-bout all day, . . . Our
 2. We are thankful to all for their presence here At our Sab-bath School re-view, . . . And we
 3. We are grateful for all the good things we learn In the Sab-bath School we love; . . . And for

hearts are so cheerful we too can sing Just as mer-ri-ly as they.
 hope that the lessons re-cit-ed to-day May give joy to all of you.
 teachers who kindly point out the way To a home in heav'n a-bove.

CHORUS.
 Tra la la la la la la la, Come join our hap-py throng, . . . Tra la

la la la la la la la, And sing our joy-ful song, . . .

THERE was a difficulty among the singers, and it was rumored that the choir would not sing a note on the next Sunday, so the minister commenced morning worship by giving out that hymn of Watt's "Come ye who love the Lord." After reading it through,

he looked up very emphatically at the choir and said: "You will please begin at the second verse:—

"Let those refuse to sing
 Who never knew our God."

They sang.

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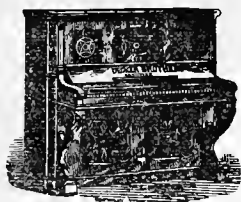
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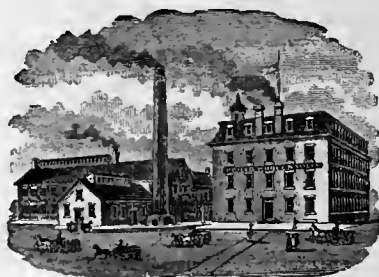
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